

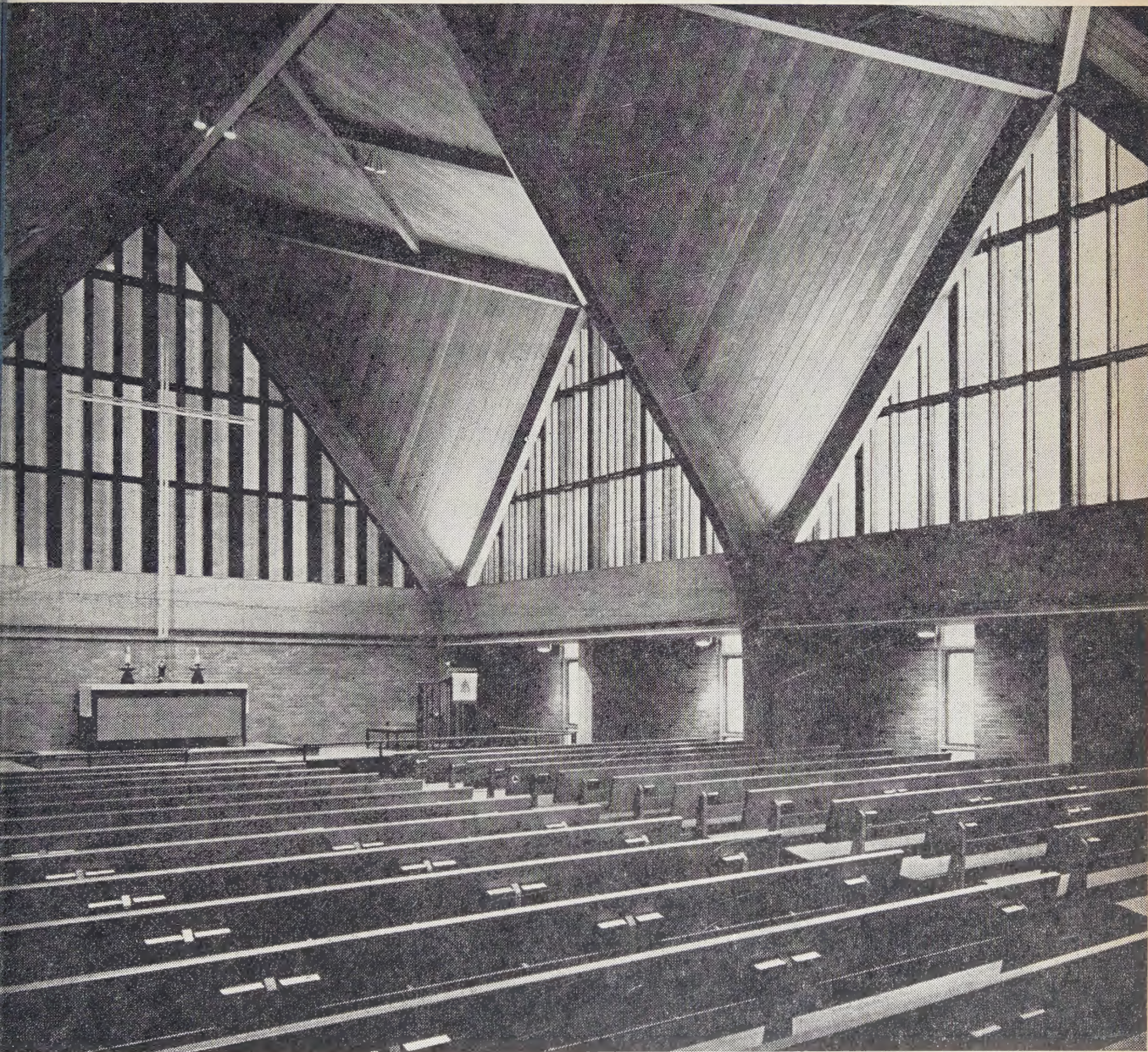
Lutheran Herald

September 21, 1960

Vol. 44

No. 25

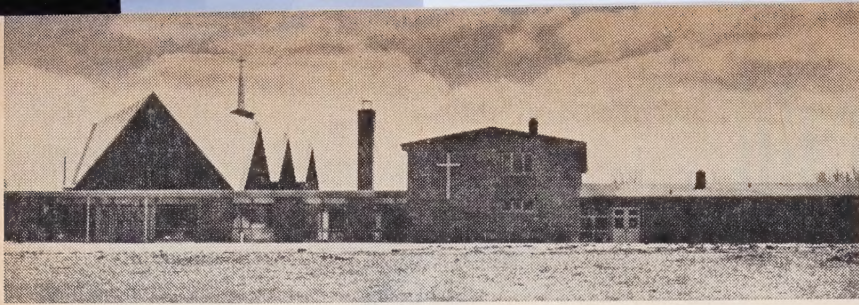
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St. Timothy Lutheran Church, St. Paul, Minn. (See page 2)

In This Issue —

- **Christ as an African**
- **Essentials for Effective Civic Action**



St. Timothy, the Second

WHILE St. Timothy Lutheran Church of Lakewood, Calif., was putting the finishing touches on an extensive building program, another St. Timothy Church—also of the ELC—was completing a sanctuary in St. Paul, Minn.

The story of the California congregation was told in last week's issue of the LUTHERAN HERALD. This week the spotlight is turned on its sister congregation in Minnesota.

The St. Timothy congregation in St. Paul has its beginning with the ringing of bells—doorbells, for it was in this manner that Pastor Vernon E. Anderson formed the nucleus of the congregation.

The first unit, financed with home mission funds, was started in July 1951, and the first service was held November 4.

Last month—nine years after chartering of the congregation—Pastor Anderson presided at dedication ceremonies signaling completion of the third phase of a three-step building program.

In nine years, the congregation had come a long way.

From a human point of view, the beginning was hardly auspicious. A large canvas covered the uncompleted east wall at time of the first service and space heaters were brought in to ward off the chill of 5-below weather. A coat rack hadn't yet been installed so Pastor Anderson, in donning his clerical gown, simply draped his coat over a stepladder that stood over a box of mortar mix in the sacristy. Because of the chilly temperatures, the 155 worshippers gladly kept their coats on.

While the weather may have gotten the congregation off to a rather chilly start, the St. Timothy fellowship has come to be known as a "warm" congregation that makes both members and visitors feel especially welcome.

Indeed, the new \$250,000 sanctuary itself is a style of building that radiates warmth . . . ceiling and interior trim of natural finish woods, pews of natural finish oak, stained glass gables in soft-colored hues, an altar mosaic of pastel-shaded tile.

In architectural style, St. Timothy Church is a combination of traditional and contemporary. The three lofty volumes in the 34-foot high nave—created by the three glassed-in gables on either side—symbolize the Triune God.

The new sanctuary provides seating accommodations for 410 persons in the nave. In addition, there is a choir balcony with seating for 50 persons, and a basement fellowship hall with banquet seating for 300.

With a total valuation of \$350,000, St. Timothy has grown and prospered under God's guidance. It has a baptized membership of 925, with 575 confirmed members, 275 families and a Sunday school enrollment of 350.

In this issue . . .

St. Timothy, the Second

Christ as an African

Mr. Sam J. Ntiro, a talented young artist from Uganda, East Africa, believes that Christ must be depicted as "one of us." Ann Dufford, a staff writer at the National Lutheran Council offices in New York City.

Editorial

From Concern to Action

The second in a series, Dr. Reuss, in which he sketches some essentials for effective civic action. The author is director-elect of the commission on research and social action of The American Lutheran Church.

A Study in Exodus

This is the second of the lessons in Exodus by the Rev. C. L. Bruland, Calamus, Iowa.

Anne Jordheim: Spring—In Pennsylvania and Wisconsin

Karl Olsson: Glory in the Garden

For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Herald

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Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 S. 5th Street, Minneapolis 15, Minn., Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, \$3.00 per year in the United States of America; \$3.50 in Canada, per year \$3.00. Second class postage paid at Minneapolis, Minn. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minn.

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Christ as an African

by Ann Dufford

"If Christianity is to penetrate into our hearts, then Christ must be one of us."

That is the belief voiced by Mr. Sam J. Ntiro in explaining why he depicts Christ as an African in painting a mural of the Crucifixion.

A member of the Chagga tribe of Tanganyika in British East Africa, Mr. Ntiro is the son of Lutheran parents. Both he and his wife Sara, who comes from Kaimosi, Uganda, are visiting the United States on a ten-week study tour under the auspices of the Carnegie Corporation of New York.

When the couple attended a recent luncheon given in their honor by the National Lutheran Council, Mr. Ntiro described the 32' by 10' mural which he painted for the village church at Kakindo, Uganda, East Africa. In the center of the picture is the Crucifixion scene. Christ hangs on the cross, his black hands pulling away from the nails in a motion of pleading. His black-brown body writhes, shining with perspiration. A white cloth is tied about his waist.

Around him mills a crowd of people, watching in wonder and in sorrow. These are his friends, his loved ones, those who have mocked him, and his persecutors. They are dressed in the garb of Ugandan Africans.

On a nearby tree, Judas, clothed in African tunic, prepares to hang himself. In the background is a round grass hut such as the villagers in Kakindo live in, and in the distance a storm gathers over the rhythmically rolling hills of the African interior.

The mural has five panels: to the far right is a picture of Jesus, an African dressed in white robe preaching the Word. Next is a startling illustration of the Conversion of St. Paul, who kneels in the dust, only the top of his black head and the soles of his black feet showing. In the center is the Crucifixion scene, bordered on the left by the artist's depiction of Christ's Entry into Jerusalem, surrounded by African villagers. To the far left is painted the Feeding of the Five Thousand—all of whom are Africans.

The Carnegie Corporation, which has sponsored the Ntiro's visit, provides grants to individuals for travel and study in order to promote understanding among the peoples of the United States and the British Dominions and Colonies.

Mr. Ntiro is lecturer in art at the School of Fine Arts, Makerere College in Kampala, Uganda. Makerere is part of the University College of East Africa, an edu-

cational institution affiliated with the University of London. It is supported by the governments of Kenya, Uganda, Tanganyika and Zanzibar. The college has a student body of close to 900 students, some 60 of whom are Lutherans. Mr. Ntiro is the only Lutheran faculty member. A graduate of Makerere himself, he attended a Lutheran primary school as a child.

The talented young artist was born in 1923, during the period when the Augustana Lutheran Church was administering the mission work in his home area—along the fertile slopes of Kilimanjaro mountain.

This work was first established by the Leipzig mission of Germany in the early 1890's. Orphaned twice as a consequence of the two world wars, the mission was assisted by the Augustana Lutheran Church's Board of Foreign Missions and by the National Lutheran Council.

In 1944, when Sam Ntiro went to Makerere College he had never studied art. It was here that he painted his first picture and started his studies. Graduating with a diploma in education and a teaching certificate, he started to teach at the college in 1948.

In 1952 the Tanganyikan government awarded him a Colonial Development and Welfare Fund Scholarship to study fine arts at the Slade School of Art, Uni-



African Lutheran artist, Sam J. Ntiro, poses beside one of his paintings.

versity College, London. After three years of study there, with a major in painting and design, he returned to Makerere in August 1956, where he has since been teaching art.

During these four years he has completed 54 paintings, which are currently on exhibit in the United States. In addition, he has finished eight murals, seven of which are in one of the residence halls for men at Makerere.

The eighth, on the wall of the Kakindo church, caused violent reactions, according to Mrs. Ntiro. Explaining that her husband's mural was the first to be painted in a Protestant church in her country, she said that many of the older generation Christians were shocked to see Christ depicted as an African. Others objected to paintings inside a church, insisting that this sort of decoration was not in accord with Protestant tradition.

The Ntiros surprised the villagers at Kakindo by moving right into the village during the period Sam was doing the painting. "At first they didn't know if they would like us," Sara Ntiro admitted, laughing. "They were a bit in awe of our educational background."

Mrs. Ntiro, who is an honors graduate of St. Anne's College in Oxford University, England, is a member of the Uganda Legislative Council. A former teacher, she is a poised, intelligent, and well-informed young woman—indeed someone to stand in awe of.

"After we were there for awhile, however, we all grew to love each other," she went on. "We had such fun there!" The Ntiros were so impressed by the village, as a matter of fact, that they named their first son, now three months old, Joseph Kakindo.

The religious themes expressed so uniquely at Kakindo by the Lutheran artist are not the only subjects which interest him, however. His love of the familiar Chagga countryside, his response to the simplicity of African village life, his ability to convey the rhythms of African living as well as its vibrant colors—all of these qualities are readily apparent in his numerous paintings, which carry such titles as "Maize Harvest," "Market," "Chagga Beer Making," "In the Banana Grove," "Mulago Village," and "Eucalyptus Tree." His pictures are being shown here through the Harmon Foundation, an organization "which promotes the well-being of mankind through self-help projects."

The reverence and simplicity of Sam Ntiro's work may remind the viewer of late medieval painters; his profusion of activity and color may bring the Flemish Bruegels to mind; but the subjects of his painting can only have come from the native soil of his Africa. His interest in rural subjects, the refined "folk art" quality of his work, hail an emerging culture which seeks to discover itself.

Editorial...

A letter to the President's Office begins: "A question, and yet one which involves changes in bulletin boards, letterheads, etc. Are we now TALC, or ALC? I seem to recall an article in the HERALD some time ago to the effect that TALC would be dropped in favor of ALC after the merger."

It follows a request for a sort of "official notification" in answer to the question.

The president of the Church does not feel that he can become "official" about it, but he has given his permission for an editorial answer here. These lines are, therefore, not "official," merely reasonably "informed."

What's the Name, Please

We are still members of The Evangelical Lutheran Church. Constituting Convention and registration of Articles of Incorporation to the contrary notwithstanding, The Evangelical Lutheran Church continues to function until The American Lutheran Church becomes constitutionally operative, on January 1, 1961. That is why it was necessary for our own General Convention in April to re-elect its general officers and arrange for continuance in office of board members, etc.

It is, therefore, not correct to say that this or that person was "the first one" ordained, or commissioned, installed, or what have you, "by The American Lutheran Church" just because the event was the first one to take place following the Constituting Convention. It was under the auspices of The Evangelical Lutheran Church that these acts were performed.

When it comes to matters like "bulletin boards, letterheads, etc.," however, our advice is that, if a new bulletin board is purchased or an old one renovated, or if the supply of letterheads is exhausted, certainly a congregation which has been certified to the new Church should use the new name.

But a word about initials, please. Yes, we have written that we are sure that our normally-used initials will soon become simply "ALC." That, however, will take a little time. In the meanwhile, please use "The ALC," not "TALC." Spell that as a word instead of as initials and see what you get: "talc," an abbreviation for "talcum," certainly a slippery and odoriferous substance. Let it be "The ALC" if an abbreviated form is needed. And use it with good conscience and deep pride. That is what it will be in another half-year—and no one will be offended if you anticipate a bit!

From Concern to Action

The Second in a Series

by Carl F. Reuss

IN AN EARLIER ARTICLE we pointed out some facts about government and governmental expenditures. We hope that it caused some concern, and fanned some fires that would raise steam for citizenship action.

Christians, after all, are concerned about neighbors needing help, about the many social ills that should be healed, and about the right and proper role of government in these matters. A Christian's social concern ought to be turned into enlightened civic action.

In this article we sketch some essentials for effective civic action. It doesn't give a full, rounded, treatment but does at least touch upon high points. Summarized, effective Christian citizenship requires that we:

1. Get the Facts.
2. Define our Goals.
3. Work with Others.
4. Express our Opinions.
5. Act when it Counts.

Let's look at each of these points a bit more in detail. We know that facts are fundamental. We must be accurately informed on conditions and trends. It helps to know who the key persons and influential groups in the community are. It's essential to know how political processes operate. Here are some ways of getting the facts.

Read—between the lines, too. Reliable newspapers, magazines of different editorial persuasions and conflicting emphases, worth-while books by competent authors, reports of research and surveys—these carefully read will broaden your range of knowledge. Statistics are tricky—as you may have felt after the previous article. Misused, they can deceive rather than enlighten.

Listen—to what isn't said as well as what is. News commentators, panel and interview programs, public addresses, seminars, and public affairs institutes are examples of listening opportunities that deal with facts. Watch for and take into account the biases and prejudices of the speakers.

Ask Questions. The question you have is one other people probably want answered, too. If it can't be answered, or if an answer is evaded, that also is significant. By asking the right questions you can uncover meaningful facts. Be sure, though, that the person you ask is in a position to give a reliable answer.

Define Your Goals

Knowing where you want to go, and for what goals you're working, is as important as knowing the facts.

Why are you active? Whose interests are you serving? What criteria guide you?

As a Christian, you take your goals from what you believe to be God's purpose and cause. To learn that, you study His Word, privately and in classes or groups. His purposes become your goals.

Your church paper often has news items and articles which will stimulate and guide your thinking on various social issues and problems. These help to clarify the particular Christian concern and goals for action.

There already are enough self-seeking pressure groups. For your part, let Christ's love for the forgotten, the friendless, and those with little power or influence help to define the goals for which you work.

As a further guide for defining goals and appraising proposed corrective measures keep in mind such principles as:

- (a) love for one's neighbor,
- (b) impartial justice and equity,
- (c) honesty and integrity in all matters,
- (d) respect for person and property,
- (e) the opportunity to exercise responsible freedom,
- (f) expecting only those rights and benefits one is willing to grant to others, and



Freedom of Speech, even for the street corner meeting such as this one, is guaranteed in the United States.

(g) the duty of government, under God, to foster good and to hinder evil.

Select fields for special study and attention. Limit the range of your activity to fields of special interest or competence. You can't be well-informed on every subject.

Join With Others

Christians readily cooperate with men of genuine good-will to work for goals and objectives they share. Solo action usually is ineffective. Group support breeds courage for resolute action.

Study and discussion groups in your congregation are a first line of action. Councils of churches often have a social education and action department which can be a valuable instrument of Christian influence in the community. Although we're not members, there may be some councils of churches citizenship projects with which we could work or to which we could give support.

Consider joining and working actively in the local unit of the political party of your choice. Effective political action moves upward from the precinct.

Work in and with such civic-minded groups as the P.T.A., chamber of commerce, luncheon and service clubs, veterans groups, league of women voters, welfare agencies, and community councils.

Inform yourself on the programs of special citizens groups interested in housing, schools, crime, vice, or other local conditions, national or international issues, and other concerns, either temporary or long-term.

The important objective is not organizational prestige but human well-being. Cooperation is for the purpose of getting a needed task done, not a means for institutional empire-building.

Express Your Opinions

Be sure you have an opinion worth expressing. Then express it. Public opinion is molded by people with opinions who voice them at times and in ways that get attention. Yours is as good as, maybe better than, theirs. Avoid false modesty.

Write the President, governor, and mayor, his cabinet members, your congressman, legislator, and councilman. Tell him simply, clearly, briefly, positively, in your own words, what you think about a specific issue, why you hold this view, and ask where he stands on that issue. Don't only criticize; thank and commend where possible. Send a copy of your letter to "The People's Voice" of your newspaper. Officials read "letters to the editor." So do many other people.

Talk with your neighbors, factory or office associates, friends and relatives, about political issues which interest

you. Try to develop their interest and action. Do it by personal visits or by telephone, either as part of a general conversation or as the primary purpose of the contact.

Visit with public officials, preferably in a group or in view, having planned what major topics you want to cover and what views you want to express.

Resolutions adopted by groups, especially if these have been given wide and careful advance study, can be an effective means of influencing opinions.

Public gatherings, whether for a lecture, forum, symposium, dramatic presentation, or motion picture, demonstrate either quantitatively or qualitatively the interest of people in a given subject. Your attendance—your presence—helps to register this public opinion factor.

Expect criticism and opposition. The more of it you draw, the closer you probably are coming to serious areas, even to the heart of the problem.

Act When It Counts

The key to effective action is action when the time is ripe. Part of being informed is to know the right time for each form of action.

Your vote is decisive not only in general elections but even more so in primary and special elections, where the turnout of voters usually is smaller.

Present testimony at hearings of legislative committees and administrative bodies when legislation or regulations are still in the formative stage.

Distribute materials to inform, interest, and stimulate action by your neighbors on issues.

Arrange field trips, exhibits, forums, conferences, seminars, television and radio programs, and other means of arousing public opinion to needed action.

Be a candidate for a public office for which your training, experience, and personality fit you. Accept an appointive office if there is where you can better serve.

Demonstrate your Christian faith in all of your work. All of your deeds, every day of the week, all day long.

Pray for God's blessing of good government, peace, and faithful public servants, and peace and harmony in our communities. Ask Him for wisdom and strength. Be an ambassador faithful to Him in every place and opportunity open to you.

If more and more Christians would thus exercise their opportunities and responsibilities as citizens with a distinctly Christian concern and witness, our life in our community would be immeasurably enriched. Perhaps the columns of type will encourage you, in this election year, to try your hand at translating your Christian concern for fellow-men into enlightened civic action.

A Study in Exodus

The Second of Two Lessons

By C. L. Bruland

Elaboration is of importance now. The need for *elaboration* calls for further detailing of—say—the threefold promises of Genesis, for example: “What is to develop in regard to the building up of a (1) ‘nation,’ and the possession of a (2) ‘land’?” What does (3) ‘blessing’ mean? (Genesis 12:1-3, etc.)

Elaboration needs to come in regard to what in the Genesis Study is called the “Selected Strain of Mankind.” At this point it would be well to make a listing on a blank page of your Bible, or on paper, and give it this titling: “*Names Used for the Selected Strain of Mankind*,” or, subtitled, “*Names of the Covenant People*.” The appearances of descriptive and specific nomenclature are to be seen in the early part of Exodus. Exodus 3:7, 10; 5:1, etc. there is “my people.” Moses speaks of “thy people.” There is “my first born son” (22), and “my hosts” (7:4). Most telling are the very specific and significant titlings found in Exodus 19.

In Exodus you will sense how clearly movement (where) is followed. The use of a good set of maps, or an atlas will prove to be most helpful. Also the time element (when), easily followed, can be put to work imagination-wise in 15:22b, 16:1, etc.

Now have a look at a study in the use of proportion in regard to “The Wilderness Experiences and Training of the Delivered” as related in Ex. 15:22-40:38.

Murmurings and Difficulties	15:22-18:27	85 verses
The Law and Statutes	19:1-24:11	131 verses
The Tabernacle	24:12-31:18; 35:1-40:38	464 verses
Idolatry and Intercession	32:1-34:35	93 verses

It is quite obvious which of the four receives the greatest attention, but *WHY*? And, what is the relationship of the largest to the other three sections, or is there no relationship? (This interrogation is healthy.)

1st Study: There is a maxim related to the art of teaching: “Know your pupils. Recognize them for what they are; not for what you think they should be.” In applying this maxim to the Israelites it is interesting to observe that in spite of the tremendous experiences undergone (Ex. 1:1-15:21), conditions soon reveal just what the Israelites are truly like; what they are; not what they should be. (a). Read and put into its six settings Ex. 15:22-18:27. After noting the context, write out all the direct statements of the people of Israel, as in 15:24. Be certain to get the direct quote of the people as related by Moses in 17:7. Add to your list Ex. 19:8; 24:3; 32:1, 4b. Need more be said about the

pupil? (b). Did you catch the use of the word “know” and “prove,” or “proof”? (c). What do you think it is that God wants to teach and needs to teach in respect to His people?

2nd Study: The Ten Commandments and the Book of the Covenant are found in Ex. 19:1-24:11. Read first the setting and sense the atmosphere (Ex. 19). It would be well to memorize 19:4b, 5 and 6a. Ex. 20 is familiar, but what of 21:1-23:33? In the latter verses are not some rather surprising and wonderful things called for? Finally reconstruct imaginatively the ratification of the covenant as told in 24:3-11.—A strange use of blood!

3rd Study: 464 verses are given to the Tabernacle, but why? And why is there such detailing and order? More so, what is the function of the Tabernacle, the Priesthood and the services therewith? As you read, mark off in your Bibles the separate parts and persons belonging to the Tabernacle. On paper try to set up the plan of the Tabernacle. Watch for and underline a specific phrase often repeated. Did you discover wherein the pattern originated? See Ex. 25:9, 40; also Acts 7:44 and Hebrews 8:5-9:23.

4th Study: All who read carefully and reverently Ex. 32:1-34:35 will find themselves on holy ground, and will within these verses find a True Intercessor at work. The cause for intercession is easily found in Ex. 32:1-6. With Ex. 32:7 begins the struggle of Moses, the Intercessor, with God rightfully and righteously angry. The struggle falls easily into four parts. Please write out.

I. Ex. 32:7-14

A. THE BURDEN CARRIED

vss. 7-9

“... corrupted
... turned aside
... consume...”

B. PETITIONS

vss 11-13

“Why...?
Turn...
Remember...”

C. GOD'S RESPONSE

verse 14

II. Ex. 32:30-35

III. Ex. 33:1—34:3

IV. Ex. 34:4-35

Fill out I completely. Also do A, B, and C for II, III and IV. By all means catch development.

Within this intercessory experience is a real pilgrimage. Circle and catch the use of “know.” Ask: “Why did Moses press his God as he did in 33:13 and 18? Where did Moses get his confidence as expressed in 32:32 and 33:13 and 16. See also Ex. 33:17, Isaiah 43 and 49 and John 15:12-17, nor would it hurt to review Gen. 18 and 19 along with looking up a phrase thrice found in II Chron. 20:7; Isaiah 41:8 and James 2:23. As a final devotional exercise read, even sing, “Rock of Ages Cleft for Me.”

Spring: In Paris and Wisconsin

Five times I have started to write, and five times I tore up the paper and threw it in the wastepaper basket. The topics I had selected just weren't anything to write about, at least not today; for this is the day of the summit conference in Paris, where perhaps the future of this world will be decided. My thoughts are therefore in Paris rather than in our Wisconsin hill country which I have always considered to be an oasis of peace.

In spite of being many thousands of miles away from Paris, in spite of the beautiful spring weather outside, and in spite of our everyday cares, worries, and joys which occupy us constantly—today only what happens in Paris really counts. After church meetings, in the stores in town, across the neighbor's fence—wherever two people meet—the conversation is on world affairs. Local disagreements and "stories" have ceased to matter. The missile age has definitely made Midwestern isolationism obsolete. The "Golden Fifties" are over, the Sixties have begun, and already now the gold is not so pure and shining anymore.

"The most gloomy day of the cold war," the radio announcer said about today. How can this be? It is spring in Wisconsin, and surely it must be spring in Paris, too, as well as in Moscow.

There is a small tractor path in back of the parsonage, and that is where we like to go for a walk, the children and I, taking turns at pushing the baby carriage over grass, roots, and an occasional gopher mound. Nicky, our dog, always comes along and watches us faithfully "in case any bad men come around," to put it in five-year-old Timmy's language. Two of the cats usually follow at a distance, the third being slightly indisposed at this time. She just had three delightful kittens. The children love to pick violets, great big bunches of them, and Baby Tron sings and laughs and makes us sing as well. Peaceful? Oh, yes, indeed! What a happy, sunny childhood for the children to grow up in this beautiful country!

Thus despite the bad news of the day, we parents try to be cheerful, too. We do not want to frighten our children. Kristin, of course, at the age of nine, already understands what takes place in Paris, and we attempt to answer her many questions as well as we can. Timmy's reaction is typical. He has been carrying with him his wooden gun in order to shoot Mr. Khrushchev, should he again dare to be nasty to Mr. Eisenhower.

Still, the atmosphere seems to be tense, heavy with anger and fear. What will happen? Will there be another war? So many questions go unanswered at this point.

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

Some years ago I took a course in disaster nursing in Oslo, Norway, where we then lived. We were told about the terrifying damage just one H-bomb can do if dropped on a major city. And we were taught how we, as nurses, could help the thousands of wounded, who were divided into three groups according to how much radiation their bodies were exposed to. With efficient organization and the delegating of lesser duties to non-trained personnel, we would be able to care for the injured population in spite of tremendous handicaps. That was five years ago.

In the meantime, rockets and a variety of other deadly weapons have added so many unbelievable problems to the care of the injured in case of war, that it hardly seems possible that all patients can be properly taken care of at all. As a nurse, the care of the sick and the injured is my concern in case of a war, although as a wife and mother my major concern is always first of all my own family.

As most mothers—all over the world—do at this time, I worry about my children. What is to become of them? What kind of fate will be theirs when they grow up? They get a chance to grow up? I have seen war. I saw air raid shelters and heard bombs falling. But that was years ago. It was dangerous enough then, but in comparison to what might come in the next war—I am sure it is not even be compared!

So, how do we actually feel, we mothers of the world who love freedom and peace, who hate war and try to prevent it, but cannot seem to do so, no matter how hard we try? How do we feel? We are frightened! Of course, this is quite normal, for we know that fear produces a defensive reaction, and we need to defend ourselves if we wish to survive. Still, we must not become hysterical.

We must remain calm, always the strong pillars of our families, so very dear to us. As Christian mothers we trust in God, who, as we so often sing in our most loved Lutheran hymn, is "our Mighty Fortress, our trusty shield and weapon . . . we tremble not, we fear no ill . . . He's by our side . . . Tho' devils all the world should fill!"

1760

Once upon a time when the country was young, a man was working at his carpenter bench in Woonsocket, or Pawtucket, or Glastonbury—it doesn't much matter. He was not the world's best carpenter. He was a comely young man with the glint of sunlight on his coarse black hair. At least his wife thought him comely. She stood watching him meditatively from the doorway. But he was not a skilled artisan. Even she could tell that. He was not like her father or grandfather who had owned the shop before him. He was making a kitchen table for some newlyweds. The pine was smooth and white. She sensed the pleasure in shaping the wood—a pleasure she knew her husband could not share. He made tables neither very good nor very bad. It was something to do. You made a table and they paid you.

Road to Obscurity

But this is not the story of a carpenter or his wife. They lived, aged, and died. They rest now under a plain flat stone in a New England graveyard. This is the story of a very ordinary kitchen table made of pine and painted red. For the first hundred years it led a busy life in a farmhouse kitchen. It was primarily an eating table but it served also as work table and study table, and now and then as an arena for piety or for piety. The checker board rested on it and the holy Scriptures.

At the time of the Civil War the family passed through a change of fortunes, and the table was auctioned off to an old fellow who put it into a storeroom and piled old catch feed on it. It stayed there for eighty-five years coming all the time more beat-up, warped, and dreary.

Road to Renown

But in 1945 a young man with an eye for business toured the New England countryside for old things. He had a vision of millions of new homes springing up like dandelions on every green field in America. And he sensed acutely that Americans would want little cozy

Glory in the Garret

touches from the past to soften the feel of chrome and glass.

He became an antique dealer. Which meant he not only bought genuine hutches, cobblers' benches, and fine old maple ladder backs for a choice clientele. He also cleaned out the attics from Bangor to Biloxi and piled up a warehouse full of kerosene lamps with bulbous glass shades, marble-topped commodes, Victorian clocks swollen with pilasters and fainting angels—an assortment of odds and ends which fifty years ago would have been a source of deep embarrassment to the stylish middle class lady who wanted electric lights, mohair sofas, and Wallace Nuttings in her boxy frame house.

1960

Among the junk resuscitated by our enterprising friend was the old pine table. By now it was a total cripple. It was scarred, it had one leg missing and the noble red paint had flaked. But our friend sent it down to his repair shop. There they took the red paint off and sanded it and rubbed it and waxed it. And one fine day a young woman fragrant with a very subtle perfume oohed with delight over the derelict and paid \$250.00 to put it into a choice corner of her new ranch house.

Which proves that fashion is god and that the ugly and the inartistic and even the silly may have their day when fashion so dictates.

For the Family Altar

J. R. Hest

Toward the Third Sunday After Trinity

The Rigors of Revere

The Epistle: Romans 2:1-16 • The Gospel: Luke 15:11-24

Monday, June 27

SUFFER?

I Peter 5:10

And after you have suffered a little while, the God of all grace . . . will himself restore, establish, and strengthen you.

One thing wrong with asking the question "Are you a Christian?" is that it is too easy for people to answer yes. No name in our day and in our land is easier to secure. In fact, being a Christian, in the minds of many, is so simple that you can write your own set of rules, which may not include much beyond belonging to a church, being baptized and confirmed. How strange it is, when this attitude prevails, to come upon the words of Peter: "After you have suffered a little while"—! True Christianity was never presented as a simple, easy course of life.

The call to follow You, blessed Jesus, is not an invitation to ease, but rather a call to battle. Teach me that with the Christian calling there comes an assignment to be fully obedient to Your will. Amen.

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Thursday, June 30

PRESSING ON

Philippians 3:12

Not that I have already obtained this or am already perfect; but I press on to make it my own.

A good sign to set alongside the Apostle Paul is "Man at work." Unlike those who have not faced up to the high and demanding call of discipleship, Paul had not "made it." In his own mind he reasoned that he had a long way to go. He was saved, indeed, by the blood of Christ, but his sanctification was far from complete. How often we fail to continue steadfast in the work that God has begun in us. We lose sight of the fact that salvation is a matter that is "worked out with fear and trembling." The Gospel is a wonderful offer, a gift, but it also makes a demand.

For this cause help us to work at our constant growth in Your Name, O Lord, by securing the fences of our ground, arming ourselves with Your Word and prayer, and lending ourselves to usefulness in Your service.

Tuesday, June 28

AS—SO

Matthew 26:38

Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me."

It was no easy, even course for Jesus, the Savior of the world. In Gethsemane He was visited with a presentiment, He was struck with terror at the inescapable suffering being asked of Him. He knew the cup of trembling and fury, of becoming sin, of paying the penalty of the guilt of man's sin. Christ's followers are saved by His cross, but must carry the cross of discipleship. This is carried by all who suffer because they are faithful. "Tough luck" or misfortune are not this cross; this cross is described by Paul: "We are fools for Christ's sake."

Blessed Savior, help me to accept the cross of Christianity and follow You. Gladly I shall be a "fool" for Your sake; gladly I shall endure the hurt that occurs when a line is drawn between the world's way and Yours.

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Friday, July 1

WAITING

Lamentations 3:26

It is good that one should wait quietly for the salvation of the Lord.

Waiting is a definite part of the experience of trusting God. It takes long sometimes for God to answer prayer, to act, to change wrong situations. Here is where Christian hope enters the picture, and by hope we live. Those who are outside the faith cannot understand the willingness of people to wait. Christians know that God has a purpose in postponing His answers. It is for the development of stronger faith, sometimes, or because He knows the schedule of His purposes better than man. When we are asked to wait, we do well to weigh God's purposes. This is one of the rigors of true reverence.

Teach us to rest quietly and wait, dear God. Help us to wait cooperatively, continuing in the faith. Bid us to look for Your purposes in asking us to wait for the coming of Your Kingdom in its fullness. Amen.

Wednesday, June 29

PRAYER IS WORK

Psalms 66:18

If I had cherished iniquity in my heart, the Lord would not have listened.

Prayer, a real part of the true Christian experience is not a simple exercise, and practice it. Real prayer is work. The Psalmist indicated this truth when he pointed out that prayer purges the heart. If we truly pray several things happen: we are on speaking terms with God; we admit God to come into our lives; we ask God to march our petitions back into our lives where He puts them to work. Prayer never works unless the pray-er goes to work. This is another of the demanding rigors of the reverent life. It shapes the will of God; it commits us, and it refines us.

Help us to rise above the "gift" prayers of selfishness and make us great in prayer, O Lord. Let our prayers be the tools whereby You do Your will in and through us. In Jesus' Name. Amen.

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Saturday, July 2

ASSIGNMENT

Micah 6:8

He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.

God in Christ prepared salvation for all who would have it; He has presented it to us as a gift. But the plain truth is that salvation is not all receive, it is also a requirement on the part of those who are saved. In Micah is a beautiful passage that sets forth some of the requirements made of those who walk with God. This is no simple as "falling off a log," nor is it a required in a series of easy lessons. It is a demanding thing, requiring constant application and the support of eternal prayer.

Freely we have received, gracious God, freely, therefore, we would give. Cause us to be so dedicated to the way of Life that we shall be faithful disciples, ever giving, ever serving. In Your Name. Amen.



The CHURCH in Today's World

India Mourns Dr. Ida

Business in Vellore, India halted for a day as residents, government officials and foreign diplomats paid their final respects to "Doctor Ida," a missionary of the Reformed Church in America, who had given more than half a century of devoted service to the people of India.

Many of those present as 90-year-old Dr. Ida Sophia Scudder, founder and president emeritus of famed Vellore Christian Medical College and Hospital, was laid to rest, owed their lives to the kindly gray-haired woman. In the short space of 60 years she had given this area an 800-bed modern hospital, a medical college, a nursing school, and enough Christian inspiration to last for several generations to come.

The daughter of a medical missionary to India, Dr. Scudder once vowed she would never follow in her father's footsteps. But the sight of women dying without medical attention because male physicians were forbidden was too much for this gentle woman to bear. Ida Scudder decided on the spot to become a physician and devote the rest of her life to the women of India.

Returning to the United States, she attended Women's Medical College in Philadelphia and Cornell University. Without waiting to serve her internship, Dr. Scudder sailed to India armed with limitless confidence and a \$10,000 gift from a sympathetic New York banker.

Her first project was to erect a small infirmary for the women of the area. Recalling those early days, Dr. Scudder would smile as she remembered the long wait for the first patient. After what seemed like weeks of waiting, a woman arrived in desperate need of surgery.

Unable to obtain qualified nurses, Dr. Scudder drafted her kitchen maid, Salomi. The operation was successful, and Salomi never returned to the kitchen—she was the first of hundreds of Indian girls who learned nursing under "Doctor Ida."

With a school of nursing underway, Dr. Scudder realized that she would never find enough doctors to help the Indian women who needed them without first building a medical college for women.

This project, little more than wishful thinking at one time, rapidly materialized under Dr. Scudder's determination, and this year the Vellore Medical College is marking its diamond jubilee with a student body of 200 young men and women. The school, which is supported by all major Protestant denominations, is the first accredited coeducational Christian medical college in India.

Her ability to cope with the unexpected was well illustrated in one of the many stories about "Doctor Ida" that residents here will repeat for years to come. Taken one day to an ox badly in need of an operation to remove a huge tumor, she first declined to try her hand at veterinary medicine. When its owners impressed on her the fact that in these parts an ox is often more valuable than a man, she agreed to operate on the condition that they would keep the animal quiet.

The two men promptly sat on the ox and Dr. Scudder went to work. Needless to say, the animal lived.

As the hearse carrying "Doctor Ida" to her final resting place passed through the city, hundreds of grateful mourners shared the sentiment that the missionary had expressed on her Golden Jubilee in 1950—"If only this was my 30th instead of my 80th year."

Universalists, Unitarians— Make Union Final

Merger of the American Unitarian Association and the Universalist Church of America, in the making for more than a century, was approved overwhelmingly by delegates from the two bodies at concurrent but separate meetings in Boston.

The Unitarians, at their annual convention, voted 725 to 143 for consolidation, while the Universalists, at a special session of their General Assembly, voted 365 to 65.

To be known as the Unitarian Universalist Association, with some 200,000 members, the new body will become effective May, 1961. In the meantime the merger will be ratified by local churches of both groups.

A constitution and by-laws for the association was approved at a joint conference of the two denominations at Syracuse, N. Y., last October. Later the consolidation was favored in a plebiscite by 91 per cent of the Unitarian churches and fellowships and 79 per cent of the Universalist societies.

Consolidation Aim

The union does not call for local church merger, but a consolidation of the denominations' headquarters organizations. Unitarian and Universalist congregations will retain their identities unless they decide otherwise.

According to the merger plan, nothing in the constitution and by-laws "shall be deemed to infringe upon . . . the individual freedom of belief which is inherent in the Universalist and Unitarian heritages."

After the voting, Dr. Dana McLean Greeley of Boston, president of the AUA, told the Universalists: "I am thrilled to bring you the greetings from your friends in the other room."

"This is truly a glorious day," he said. "I trust that history, looking back, will know that this is the beginning of a new and great religious movement in these times, for never before

was a united witness more required than at this hour."

The two denominations later held a joint service of dedication to pledge their allegiance to the new association. During the service entwined four-foot candles were lighted to symbolize the union.

In an address, the Rev. Donald S. Harrington of New York described the consolidation as "nothing less than a new world faith."

"It is taking its place beside the Big Three religious groups on this continent, the Catholics, Protestants and Jews, with none of whom it is at present theologically compatible and into whose creedal categories it cannot fit," he declared. "Its counterparts are beginning to appear in other cultures. It speaks to the needs and conditions of the modern, world-minded man, and it is spreading."

"Unitarian now stands not only for the oneness of God," he continued, "but for the unity view of life, the merging of sacred and secular into a single substance, every particle of which is sacred."

Universality of Truth

"Universalism has grown beyond the idea of universal salvation to embrace the concept of the universality of truth. Thus have the little Unitarian and Universalist theological heresies grown up and been transformed into the broad philosophical foundation for Unitarian Universalism."

Mr. Harrington asserted that in joining forces, he believed that Unitarians and Universalists "have resolved at least one of the conflicts which has been troubling us, the question of whether we are Christian."

"History's answer is clear," he said. "We are the children of the Judeo-Christian heritage. We affirm with gratitude and joy the universal truths taught by all other faiths and philosophies and by modern sciences as well. We do not reject Christian truth. We gladly embrace it. We bow to more in our admiration of Jesus' life and thought. We are not less Christian, but more."

While bound by no creed, Unitarians and Universalists generally do not believe in the divinity of Christ, but they accept his ethical teachings.

Among Lutherans

Missourians in Canada Plan Separate Church

The Lutheran Church—Canada, formed in 1958 by congregations in Canada of the Lutheran Church—Missouri Synod, reaffirmed its intention of becoming a self-governing body by 1962.

A resolution adopted by some 30 delegates at a meeting in Winnipeg declared that the Canadian group will "continue plans to organize administratively as a Canadian Church in the status of a sister Church of the Missouri Synod."

Earlier at the meeting, American leaders of the Missouri Synod explored the many consequences of the Canadian group going autonomous. A spokesman for the Canadian Church said that far from "hanging on" to his 80,000 baptized Canadians, who remit annually about \$300,000 to the synod, Dr. John Behnken, Missouri Synod president, is practically pushing us out of the boat."

Dr. Behnken likened the Lutheran Church—Canada to a "daughter getting married." He said the denomination "is going out on her own, but she still wants her parents' blessing."

"These folks in Canada feel that we are foreigners and they naturally want to establish their own administrative household," the St. Louis, Mo., church leader said.

A report to the meeting of the self-governing Canadian Church is not hope to be self-supporting at present rate of expansion is to continue.

Both Dr. Behnken and Dr. Spitz, chairman of the synod's for North and South American missions, supported the view that independence should not wait until Canadian Church could support.

The Lutheran Church—Canada resolved to request the Missouri Synod for such aid as may be required for higher education, foreign missions and other programs.

A special committee was created to formulate plans for training ministers in Canada after autonomy. Canadian pastors are now educated in St. Louis.

New Seminary Dean

Dr. Bernhard Hillila, vice president of the Finnish Evangelical Lutheran Church (Suomi Synod) and former president of its Suomi College Theological Seminary, will be dean of Wittenberg University's Emma Divinity School, Springfield, Mo., on Sept. 1.

Dr. Hillila will succeed Dr. Flack, who will become dean emeritus. Dr. Flack, dean since 1940 and a member of the faculty for 37 years, will continue as a member of the teaching faculty.

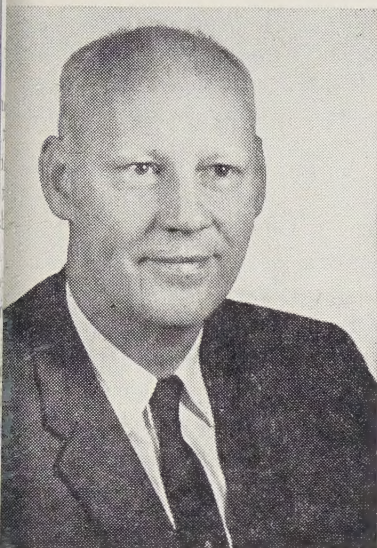


DENTIST ON WHEELS—Shown above is the new mobile dental clinic sponsored by the Lutheran World Federation among refugees in Hong Kong. The clinic is supplied with complete dental equipment as well as a dentist, nurse and driver.

District Constituting Conventions

Rocky Mountain

Reidar A. Daehlin was elected president of the Rocky Mountain district of The American Lutheran



Reidar A. Daehlin
Rocky Mountain President

Church at its constituting convention in Great Falls, Montana May 25-26. The new president, who has been serving in a similar capacity in the ELC, was elected unanimously on the second ballot of the convention.

Other officers of the new district elected at the meeting held in Our Savior's Church, Great Falls, were: Rev. Stanley Larsen of Sidney, Montana, vice president; the Rev. Albert G. Johnson, Harlem, Montana, secretary; and Mr. Oscar Dolan of Great Falls, treasurer.

Convention delegates who represented churches in Idaho, Wyoming and Montana, adopted a district budget of \$27,120.00 and in addition set appointments for the Lutheran Student Conventions of Montana and the Inland Empire and the Lutheran Welfare Society of Montana.

Elected to membership on the Executive Committee were: Pastor J. M. Mansrud, Kalispell, Montana; Pastor Donald Tollefson, Billings, Montana; Clifford Quam, Frazer, Montana; Dr. Stauffer, Cody, Wyoming; Dale Skaalure, Big Sandy, Montana, was named lay delegate from the district to the Church Council of The C.

Dr. Daehlin, the newly elected president of the Rocky Mountain District, was born in Honan province, China, the son of missionary parents, Ingvald and Emma Daehlin. A graduate of Concordia College, Moorhead, Minnesota, and Luther Theological Seminary, St. Paul, Minnesota, he took further studies at the College of Chinese Studies in Peking. From 1935 to 1940 he served as a missionary of the ELC in China. He was granted the S.T.M. degree from Union Seminary in New York and a Doctor of Divinity from Concordia College.

Dr. Daehlin served as pastor of St. Paul's Lutheran Church in Missoula, Montana, Our Savior's Lutheran Church in Great Falls, Montana, and Trinity Lutheran Church in Brooklyn, New York, before returning to Montana as President of the Rocky Mountain District of the ELC in 1953.

He and his wife, the former Marion Borstad, have three children: Sharon, Douglas, and Steven.

Eastern

Dr. Gordon S. Huffman of Washington, D.C. was elected president of the Eastern district of The American Lutheran Church at its constituting convention at Gettysburg College, Gettysburg, Pa., June 1-2. He was elected on the second ballot of the convention receiving all but four of the 283 votes cast.

Dr. Huffman has served as president of the Eastern district of The ALC since 1958. For 12 years prior he was pastor of St. Mark Church, Butler, Pa. Other officers elected at the convention were Dr. Herman C. Schulz, Baltimore, Md., vice president; the Rev. Frank O. Klein, Washington, D.C., secretary; and Mr. Omar F. Gatchell, Pittsburgh, Pa., treasurer.

A district budget of \$65,519 was adopted with an assessment of 90¢ per confirmed member of the district. Confirmed membership of the new district is 77,694.

Elected as members at large of the executive committee were Pastor A. E. Gysan, North Miami, Fla.; Pastor Stuart Ensberg, Baldwin, L.I., N.Y.; Mr. Eskild Hauglund, Brooklyn; and Mr. Harold Midtbo, Scarsdale, N.Y.

Mr. Alfred Jacobsen, Jr., Brooklyn, was named lay representative to the Church Council.

Chief interest in the convention discussion centered in whether the Urban Church Planning Committee should be an independent committee or a sub-committee of the district's Committee on American Missions. The district finally approved a kind of compromise plan which makes the Committee on Urban Church Planning Program a sub-committee of the Committee on American Missions, but which authorizes the executive committee to appoint five members of the missions committee.

Dr. Huffman, the new district president was born in Hickory, N. Carolina. He is a graduate of Lenoir-Rhyne College of Hickory and Capital University Theological Seminary, Columbus, Ohio. After his ordination he served as assistant pastor of St. John's Church, Akron, Ohio for three years and as pastor of St. John's Church, Mars, Pa., for five years and then went to St. Mark Church, Butler, Pa. He received the Doctor of Divinity degree from Capital University in 1955.

Dr. Huffman was co-author with Dr. Markus Rieke of the book, *From*



Gordon S. Huffman
Eastern District President

Plight to Power. He served as vice president of the ALC's Eastern district, as a member of the higher education committee of the district and as chairman of the youth board of the ALC. He is married and has three sons and one daughter.

Lutherans in Chile Hard Hit by Quake

Nearly nine-tenths of the 25,000-member Evangelical Lutheran Church in Chile is located in the area devastated by earthquake and tidal wave and several churches and parsonages were destroyed, according to word received by the National Lutheran Council's Department of Lutheran Cooperation in Latin America.

Losses suffered by the Lutheran Church when the tremors struck southern Chile late in May were reported by Dr. Friedrich Karle, its president, in an urgent appeal for food, clothing, blankets, medicine and funds to help the victims of one of the worst disasters in the nation's history.

Lutheran World Relief rushed 64,000 pounds of clothing and a gift of \$1,500 to the stricken area. Further aid will be sent as soon as needs are ascertained by the Rev. Theodore A. Tschuy, representative of LWR and Church World Service in Chile.

The series of quakes that began May 21 and lasted a week left more than 5,000 persons dead or missing, some two million homeless and damage estimated in the hundreds of millions of dollars. Whole villages were swept away by tidal waves.

Lutherans Honor Norstad

A specially inscribed Bible was presented to General Lauris Norstad by "fellow Lutherans" in Europe at the 2nd U.S. Field Army hospital in Munich, Germany.

The presentation to the top NATO general, who suffered a light heart attack early in May, was made by the Rev. E. O. Midboe of Washington, D.C., on May 20, immediately following a four-day meeting of over 300 Lutheran Chaplains and laymen at Berchtesgaden, Germany.

The inscription on the inside front cover read:

"Presented with esteem to General Lauris Norstad, Commander NATO, by fellow Lutherans in a Convocation at Berchtesgaden, Germany, May 16-20, 1960"

"Sponsored by the Armed Services Commission, Lutheran Church-Missouri Synod" and "Bureau of Service to Military Personnel, National Lutheran Council"

Within the ELC

Education Assistant Chosen

Mr. Norman Fintel, Director of Public Relations at Wartburg College, Waverly, Iowa, has been elected Assistant Director of the Board of College Education of The American Lutheran Church. He will begin his work on September 1, according to an announcement by Dr. Sidney A. Rand, Executive Director of the Board. The Board's offices are in Minneapolis, Minnesota, the Headquarters of the Church.

Mr. Fintel, 35, who is a graduate of Wartburg College (B.A. 1951), and the University of Wisconsin (M.A. 1959), has been at the Iowa school since 1951. His work in his new position will involve public relations, promotion and research related to the colleges and secondary schools of the Church.

Mr. Fintel is married and has three children. He and his family will move to Minneapolis September 1.

Homme Home for Aged Dedicates Chapel

The historic Homme Home for the Aged in Wittenberg, Wis., marked the finish of a \$370,000 building program June 12 with dedication of a new place of worship.

The institution, founded in 1880, was the first to be operated by The Evangelical Lutheran Church, a pioneer

in the field of providing care for the aged.

The long, graceful motel-like structure lies about a block from the business district on a tree-lined avenue. Wittenberg, northeast Wisconsin, of 1,000 started by the Rev. Homme, founder of the home's chapel, finished earlier this year at one end.

In this setting the institution's residents have been given "a place to live in which they can have as much freedom as in their own home," says Ingvald Larson, superintendent.

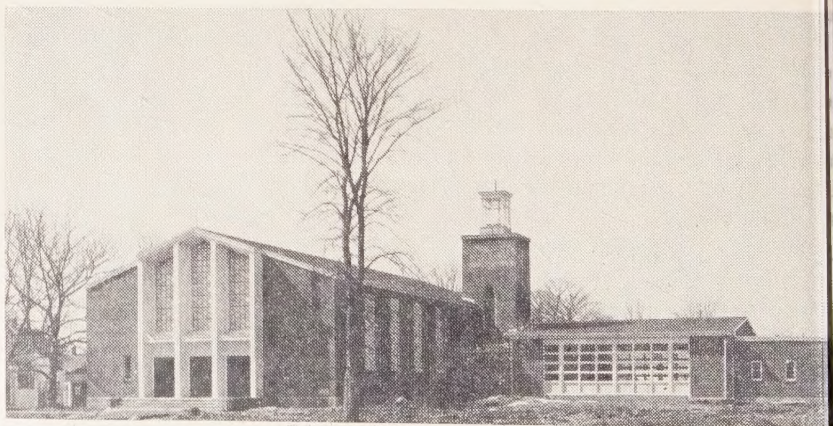
It permits those whose working years are over to live in a relaxing environment which permits them to turn to creative activities.

"A building, though made of brick, mortar, stone and wood," says Ingvald Larson, "can be in itself a beautiful thing. And it can be assembled in a way to give a homelike feeling and a sense of security."

In this view, the new Homme Home for the Aged was incomplete until it had a chapel.

In the dedication services Sunday the new place of worship was named Bethany Chapel in accordance with the will of the late Mrs. Mary Lawrence Olson, former Wittenberg resident who died in 1958. Bethany was the congregation to which she belonged.

Her gift of \$15,000 made possible



MAINE CHURCH DEDICATED—Shown above is the new \$125,000 Church and educational unit dedicated recently by First Church, Portland, Maine, the Rev. Walter Baertschi, pastor. The Rev. Arnold Nelson of Philadelphia conducted dedicatory rites and preached at the dedication service. Present membership of the 86-year-old church is 280 confirmed members.

struction of the chapel as an addition to one of the long, bedroom "wings" of the Homme Home. Since it is attached to the building, the elements are protected from the weather—they walk or are wheeled to worship services.

Separate bell-tower houses the large which once pealed for services at Indian Mission formerly operated by Lutherans near Wittenberg. Another institution in the wooded, rolling area near Wittenberg is the Homme Home for Boys, which provides a pleasant environment with vocational training for some 20 boys.

People

The Rev. Lawrence E. Holst received his Master's Degree in Sacred Theology from the Union Seminary recently in the field of Religion and Psychiatry. Pastor Holst is at present a member of the Department of Pastoral Care at the Lutheran General Hospital in Park Ridge,

The Rev. Elmer Laursen has resigned as pastor of The Lutheran Church of the Holy Spirit, Phoenix, Ariz., in order to accept a call to become Protestant chaplain at the University of California Medical Center in San Francisco. His position is under the supervision of the Lutheran Welfare Service of Northern California. Pastor Laursen was formerly chaplain at Fairview Hospital in Minneapolis, Minn.

The Rev. Eugene Floistad, formerly pastor of St. Paul's Lutheran Church, Jamestown, N. Dak., is now serving as assistant pastor at Trinity Church, Jamestown, N. Dak.

The Rev. O. P. Sheggeby, formerly pastor in St. Cloud, Minn., is now serving as pastor of Ascension Church, a Lutheran Home Missions congregation in Kennewick, Wash.

The Rev. E. S. Skaar has resigned as pastor of Hudson Church, Hudson, Minn., in order to accept a call to the Lutheran Church of Dell Rapids, S. Dak., effective August 1.

Announcements

Wanted: We would like to purchase several used music editions of the Concordia. Contact Hope Circle, Bethesda Lutheran Church, Alexandria, Minn.

Change of Address for ELC Pastors

O. K. Davidson, 622-108th St. S., Tacoma 44, Washington, 6-1-60

Oscar E. Engebretson, Madison, Minn., 6-20-60

Eugene Floistad, 1408-4th Ave. N. E., Jamestown, N. Dak., 6-15-60

M. Laurel Gray, c/o Lutheran Medical Center, 4520 4th Ave., Brooklyn 20, N. Y., 5-23-60

Robert Harrison, Herrick Memorial Hospital, Berkeley 4, Calif., 6-1-60

Norman Johnshoy, TUSLOG, Detachment 30, APO 24, New York, N. Y., 6-1-60

S. K. Knutson, 717 Morgan Ave. N., Minneapolis 11, Minn., 6-1-60

David E. Lee, 2nd B.G., 4th Cav., 1st Cav. Div., APO 24, San Francisco, Calif., 5-1-60

L. Henry Nielsen, 7520 Golden Valley Rd., Minneapolis 27, Minn., 6-15-60

Eldon Lyso, c/o General Delivery, Pasco, Washington, 6-15-60

Kermit M. Roisen, c/o Board of Foreign Missions, 422 S. 5th St. Minneapolis 15, Minnesota, 6-1-60

Edward Roe, Hq. 4083D ABW, APO 23, New York, N. Y., 6-1-60

O. P. Sheggeby, Box 1226, Kennewick, Wash., 6-1-60

Lloyd W. F. Swantz, Siilitie 6 B-4, Heratoniemi, Helsinki, Finland, 2-1-60

S. E. Vevang, Redwood Falls, Minn., 6-15-60

John L. Wilenius, Taiwan Lutheran Theological Seminary, No. 13, Lane 241, TaYa Road, Taichung, Taiwan, Rep. of China, 5-1-60

Newly Ordained . . .

Vernon J. Bittner, 1822 S. La Salle Ave., Minneapolis 4, Minn., 5-1-60

Misael E. Hernandez, Rte. 1, Princeton, Minn., 5-3-60

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

320-acre farm located in northern part of Iowa. 671-1A

160-acre improved farm near NC Iowa. 671-2A

80-acre farm, fair bldgs. Electric lights. Very good soil. S. edge of Pine Co., Minn. School bus route, milk route, near 2 Luth. churches. 671-3A

360-acre WC Minn. farm with 3 bedroom modern house, barn with 21 stanchions and drinking cups, silo, full set of out bldgs. Price \$75.00 per acre. Near town. 671-4A

147-acre farm in Cent. Minn. on good road. Near Luth. church. Modern 2 bedroom house, running water, carpeting; excellent barn and silo. Good buy for dairy or chicken farmer. \$13,000. 671-5A

80-acre well improved ranch in Mont. Modern bldgs. Price \$27,000. For feeders and stock close to slaughter house. 671-6A

Homes

Two homes for sale in northern part of Iowa. 671-7B

Businesses

Phillips 66 station and garage with complete line of tools located in NC Iowa. 671-8C

FOR RENT

Unfurnished apt. with 3 rooms and bath. Gas space heater. No smokers, no pets. Will furnish stove and refrigerator if required. Near Luth. Seminary. Reasonable rent. 671-9B

POSITION WANTED

Elderly married man would like position as caretaker, janitor in church or Old People's Home or any kind of light work-maintenance. 671-10E

Man desires employment with a real estate firm. 671-11E

Man and wife desires position as caretaker or other work in summer camp or lodge. 671-12E

HELP WANTED

Licensed beauty operator wanted in Cent. N. Dak. Population 1000. Only shop in town. 671-13F

Housekeeper wanted (30-50) for widower with 4 children ages 12 to 4 in S. Minn. Salary to be arranged. Private room. Automatic washer and dryer. Take over home. Protestant pref. Give references. 671-14F

Obstetrical supervisor, clinical instructor, nursing arts instructor, dietitian wanted for S. Minn. hospital. JCAH approved hospital with diploma school of nursing. 671-15F

Woman wanted for general housework and cooking. 2 adults. Private quarters with bath. Salary to be arranged. Begin shortly after July 1. 671-16F

Wanted Christian housekeeper for Christian home. Neat in person and work. Good plain cook and cheerful in disposition. Please state age and give references. 671-17F

Wanted woman companion to widow. Modern plain home. Located in Cent. Minn. Please give references. 671-18F

Twin City college seeking young man for full time position as assistant in News Bureau and manager of music organization. 671-19G

ROOMMATES WANTED

Working girls want 2 roommates to share modern 5 room furnished apt. in S. Mpls. Lutheran preferred. Very reasonable rent. On Bryant-Johnson car line. 671-20B

Want Ads

For sale: Allen Church Organ, perfect condition, used very little by private party. \$3,000 new, asking \$1,995. See Mr. Monseth, Bodine's 23 S. 8 St., Mpls., FE 3-0491.

For sale: New home model Hammond organ (Model B) and PR-20 tone cabinet, walnut finish. Ideal for church or home. Priced to sell. Will discuss delivery. Darrell Meuser, 1529 Margaretha, Albert Lea, Minn. FE 3-9139.

For sale: Addressograph equipment, ideal for church. Complete with graphotype for embossing the plates. Drawers for storage. A real bargain at \$400. Graphic Publishing Co., Inc., Lake Mills, Iowa.

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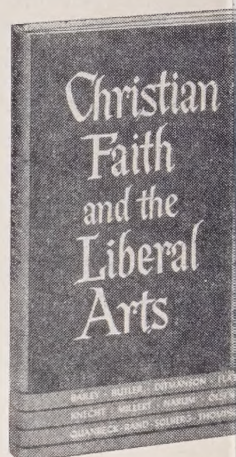
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EDITED BY HAROLD H. DITMANSON,
HOWARD V. HONG, WARREN A. QUANBECK

Here—viewed from the perspective of the Christian faith—is a vital, stimulating discussion of the liberal arts in relation to the contemporary American college. Thesis of the book is that the Christian Church must be concerned with man as the creature of God and that therefore a college of the Church must be a place of “liberal” learning, ever leading man into a deeper knowledge of himself and providing him with that knowledge and those experiences which will assist him in being a responsible growing Christian person. Contributions from leaders in the field of education.

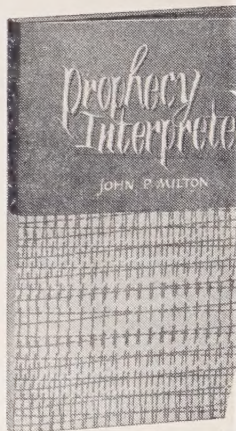


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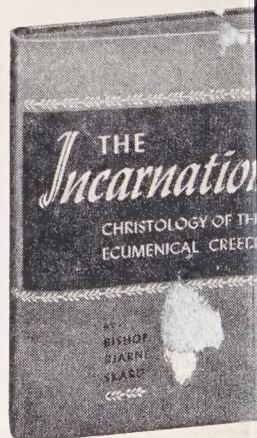
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THE INCARNATION

BY BISHOP BJARNE SKARD

translated by Dr. Herman E. Jorgensen

A refreshing survey of how the Early Church contended for its faith in Christ. The period of history covered is from the early days of the Apostles until about four centuries later. During this period there was strong contention between two opposite but parallel heresies: on the one side an overemphasis on the divinity of Christ and on the other an overemphasis on His Humanity.



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